THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS

CHAPTER 1

1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2 Unto the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
3 Grace be unto you and peace from God our Father and from the Lord Jesus Christ.
4 I thank my God always on your behalf for the grace of God which is given you by Jesus Christ;
5 that in every thing ye are enriched by Him, in all utterance and in all knowledge,
6 even as the testimony of Christ was confirmed in you,
7 so that ye fall behind in no gift, waiting for the coming of our Lord Jesus Christ.
8 He shall also confirm you unto the end, that ye may be blameless in the Day of our Lord Jesus Christ.
9 God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.
10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.
11 For it hath been reported unto me about you, my brethren, by those who are of the house of Chloe, that there are contentions among you.
12 Now this I say, when every one of you saith, “I am of Paul,” and “I of Apollos,” and “I of Cephas,” and “I of Christ”:
13 Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?
14 I thank God that I baptized none of you but Crispus and Gaius,
15 lest any should say that I had baptized in mine own name.
16 And I baptized also the household of Stephanas. Besides, I know not whether I baptized any other.
17 For Christ sent me not to baptize, but to preach the Gospel, and not with the wisdom of words, lest the cross of Christ should be made of no effect.
18 For the preaching of the cross is foolishness to those who perish; but unto us who are saved, it is the power of God.
19 For it is written: “I will destroy the wisdom of the

wise, and will bring to nothing the understanding of the prudent."
20 Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?
21 For since, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe.
22 For the Jews require a sign, and the Greeks seek after wisdom;
23 but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness,
24 but unto those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.
25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.
26 For ye see in your calling, brethren, how not many wise men according to the flesh, not many mighty, not many noble, are called.
27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty;
28 and base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to nought things which are,
29 that no flesh should glory in His presence.
30 But because of Him are ye in Christ Jesus, who from God is made unto us wisdom and righteousness, and sanctification and redemption,
31 that according as it is written: "He that glorieth, let him glory in the Lord."

CHAPTER 2

1 And I, brethren, when I came to you declaring unto you the testimony of God, came not with excellency of speech or of wisdom.
2 For I determined not to know anything among you, save Jesus Christ and Him crucified.
3 And I was with you in weakness and in fear and in much trembling.
4 And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power,
5 that your faith should not stand on the wisdom of man, but on the power of God.
6 However, we speak wisdom among those who are perfect, yet not the wisdom of this world, nor of the princes of this world, who are coming to nought.
7 But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world for our glory --
8 wisdom which none of the princes of this world knew; for

had they known it, they would not have crucified the Lord of Glory.
9 But as it is written: “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.”
10 But God hath revealed them unto us by His Spirit. For the Spirit searcheth all things, yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of man which is in him? Even so no man knoweth the things of God, but the Spirit of God.
12 Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us by God.
13 These things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.
14 But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.
15 But he that is spiritual judgeth all things, yet he himself is judged by no man.
16 “For who hath known the mind of the Lord, that he may instruct Him?” But we have the mind of Christ.

CHAPTER 3

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
2 I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able,
3 for ye are yet carnal. For if there is among you envying and strife and divisions, are ye not carnal and walk as men?
4 For while one saith, “I am of Paul,” and another, “I am of Apollos,” are ye not carnal?
5 Who then is Paul, and who is Apollos, but ministers by whom ye came to believe, even as the Lord gave to every man?
6 I have planted, Apollos watered, but God gave the increase.
7 So then, neither is he that planteth anything, nor he that watereth, but God who giveth the increase.
8 Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor.
9 For we are laborers together with God; ye are God’s husbandry; ye are God’s building.
10 According to the grace of God which is given unto me, as a wise master builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For no man can lay another foundation than that which is laid, which is Jesus Christ.
12 Now if any man build upon this foundation with gold, silver, precious stones, wood, hay, stubble,
13 every man's work shall be made manifest; for the Day shall declare it, because it shall be revealed by fire, and the fire shall test every man's work of what sort it is.
14 If any man's work abide which he hath built thereon, he shall receive a reward.
15 If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as fire.
16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
17 If any man defile the temple of God, him shall God destroy. For the temple of God is holy, and ye are that temple.
18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
19 For the wisdom of this world is foolishness with God. For it is written: "He taketh the wise in their own craftiness";
20 and again, "The Lord knoweth the thoughts of the wise, that they are vain."
21 Therefore let no man glory in men. For all things are yours,
22 whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come -- all are yours,
23 and ye are Christ's, and Christ is God's.

CHAPTER 4

1 Let a man so account us as the ministers of Christ, and stewards of the mysteries of God.
2 Moreover it is required in stewards that a man be found faithful.
3 But with me it is a very small thing that I should be judged by you, or by man's judgment. Yea, I judge not mine own self.
4 For I know nothing by myself, yet am I not hereby justified; but He that judgeth me is the Lord.
5 Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.
6 And these things, brethren, I have in a sense transferred to myself and to Apollos for your sakes, that ye may learn through us not to regard men above that which is written, that no one of you be puffed up for one against another.
7 For who maketh thee to differ from another? And what hast thou that thou did not receive? Now if thou did receive it, why dost thou

glory as if thou had not been given it?
8 Now ye are full, now ye are rich! Ye have reigned as kings without us! And I would to God ye did reign, that we also might reign with you!
9 For I think that God hath set forth us, the apostles, last, as it were approved to death; for we are made a spectacle unto the world, and to angels, and to men.
10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised.
11 Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place,
12 and we labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it;
13 being defamed, we entreat. We are made as the filth of the world, and are the offscouring of all things unto this day.
14 I write these things not to shame you, but to warn you as my beloved sons.
15 For though ye have ten thousand instructors in Christ, yet ye have not many fathers; for in Christ Jesus I have begotten you through the Gospel.
16 Therefore I beseech you, be ye followers of me.
17 For this cause I have sent unto you Timothy, who is my beloved son and faithful in the Lord, who shall put you in remembrance of my ways which are in Christ, as I teach them everywhere in every church.
18 Now some are puffed up as though I would not come to you.
19 But I will come to you shortly, if the Lord wills, and will know, not the speech of those who are puffed up, but the power.
20 For the Kingdom of God is not in word, but in power.
21 What will ye have? Shall I come unto you with a rod, or in love and in the spirit of meekness?

CHAPTER 5

1 It is reported commonly that there is fornication among you, of such a kind as is not so much as even named among the Gentiles: that one should have his father's wife.
2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
3 For I verily, though absent in body but present in spirit, have judged already as though I were present concerning him who hath so done this deed:
4 In the name of our Lord Jesus Christ, when ye are gathered together, I being there in spirit, with the power of our Lord Jesus Christ,
5 deliver such a one unto Satan for the destruction of the flesh, that the spirit may

be saved in the Day of the Lord Jesus.
6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us.
8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
9 I wrote unto you in an epistle not to keep company with fornicators--
10 yet not meaning altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters, for to do so ye would need to go out of the world.
11 But I now have written unto you not to keep company with any man who is called a brother if he is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner. With such a one you are not even to eat.
12 For what have I to do with judging those also who are outside? Do not ye judge those who are within?
13 But those who are outside, God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER 6

1 Dare any of you, having a complaint against another, go to law before the unjust, and not before the saints?
2 Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?
3 Know ye not that we shall judge angels? How much more, things that pertain to this life?
4 If then ye have judgments to make on things pertaining to this life, set them to judge who are least esteemed in the church!
5 I speak to shame you! Is it so, that there is not a wise man among you, no, not one, who shall be able to judge between his brethren?
6 But brother goeth to law with brother, and that before the unbelievers!
7 Now therefore, there is utterly a fault among you, because ye go to law one against another. Why do ye not rather accept wrong? Why do ye not rather suffer yourselves to be defrauded?
8 Nay, ye do wrong and defraud, and that your own brethren!
9 Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind,

10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God.
11 And such were some of you. But ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God.
12 “All things are lawful unto me,” but all things are not expedient. “All things are lawful for me,” but I will not be brought under the power of any.
13 “Meats for the belly, and the belly for meats,” but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.
14 And God hath both raised up the Lord and will also raise up us by His own power.
15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid!
16 What? Know ye not that he who is joined to a harlot is one body with her? “For two,” saith He, “shall be one flesh.”
17 But he that is joined unto the Lord is one spirit.
18 Flee fornication. Every other sin which a man doeth is outside the body, but he that committeth fornication sinneth against his own body.
19 What? Know ye not that your body is the temple of the Holy Ghost which is in you and which ye have from God, and that ye are not your own?
20 For ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God’s.

CHAPTER 7

1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.
2 Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband.
3 Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband.
4 The wife hath not power over her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife.
5 Defraud ye not one the other, unless it be with consent for a time only, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not through your lack of selfrestraint.
6 But I speak this by permission, and not by commandment.
7 For I would that all men were even as I myself am. But every man hath his proper gift of God, one in this manner and another in that.
8 I say therefore to the unmarried and widows: It is good for them if they remain even as I.

9 But if they cannot contain themselves, let them marry; for it is better to marry than to burn.
10 And unto the married I command (yet not I, but the Lord): let not the wife depart from her husband.
11 But if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.
12 But to the rest I speak (not the Lord): if any brother hath a wife who believeth not, and she be pleased to dwell with him, let him not put her away.
13 And the woman who hath a husband who believeth not, and if he be pleased to dwell with her, let her not leave him.
14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Else yourîchildren would be unclean, but now they are holy.
15 But if the unbelieving spouse depart, let him depart. A brother or a sister is not under bondage in such cases, for God hath called us to peace.
16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?
17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so I ordain in all churches.
18 Is any man called, being circumcised? Let him not become uncircumcised. Is any called, being uncircumcised? Let him not be circumcised.
19 Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God.
20 Let every man abide in the same calling as when he was called.
21 Art thou a servant when called? Be not concerned; but if thou mayest be made free, then make use of it.
22 For he that is called in the Lord, being a servant, is the Lord’s freeman; likewise also he that is called, being free, is Christ’s servant.
23 Ye are bought with a price; be ye not the servants of men.
24 Brethren, let every man, wherein he is called, therein abide with God.
25 Now concerning virgins: I have no commandment from the Lord, yet I give my judgment as one who hath obtained mercy from the Lord to be faithful.
26 I suppose therefore that in this present distress, I say, it is good for a man so to be.
27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.
28 But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such

shall have trouble in the flesh, but I would spare you.
29 But this I say, brethren: the time is short. It remaineth that those who have wives should be as though they had none;
30 and those who weep, as though they wept not; and those who rejoice, as though they rejoiced not; and those who buy, as though they possessed not;
31 and those who use this world, as not abusing it. For the fashion of this world passeth away.
32 But I would have you be without cares. He that is unmarried careth for the things which belong to the Lord, how he may please the Lord;
33 but he that is married careth for the things that are of the world, how he may please his wife.
34 There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and so that ye may attend upon the Lord without distraction.
36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age and need so require, let him do what he will--he sinneth not: let them marry.
37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.
38 So then he that giveth her in marriage doeth well, but he that giveth her not in marriage doeth better.
39 The wife is bound by the law as long as her husband liveth. But if her husband be dead, she is at liberty to be married to whom she will, but only in the Lord.
40 But she is happier if she so remain, in my judgment; and I think also that I have the Spirit of God.

CHAPTER 8

1 Now concerning things offered unto idols: We know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.
3 But if any man love God, the same is known by Him.
4 Concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is no other God but One.
5 For though there be what

are called “gods,” whether in heaven or on earth (as there are many “gods” and many “lords”),
6 yet to us there is but one God, the Father, from whom are all things, and we in Him, and one Lord Jesus Christ by whom are all things, and we by Him.
7 However, there is not in every man that knowledge; for some, with conscience of the idol until this hour, eat it as a thing offered unto an idol, and their conscience, being weak, is defiled.
8 But meat commendeth us not to God, for neither are we the better if we eat, nor are we the worse if we eat not.
9 But take heed lest by any means this liberty of yours become a stumbling block to those who are weak.
10 For if any man see thee, who hast knowledge, sitting at meat in the idol’s temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols,
11 and through thy knowledge shall the weak brother perish, for whom Christ died?
12 For when ye sin so against the brethren and wound their weak conscience, ye sin against Christ.
13 Therefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER 9

1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord?
2 If I am not an apostle unto others, yet doubtless I am to you. For ye are the seal of mine apostleship in the Lord.
3 Mine answer to those who examine me is this:
4 Have we not power to eat and to drink?
5 Have we not power to lead about a sister, a wife, as do other apostles and as the brethren of the Lord, and Cephas?
6 Or is it I only and Barnabas who have not power to forbear working?
7 Who goeth to war at any time at his own expense? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?
8 Say I these things as a man, or saith not the law the same also?
9 For it is written in the Law of Moses: “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” Doth God take care for oxen,
10 or doth He say it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope.
11 If we have sown unto you

spiritual things, is it so great a thing if we should reap your worldly things?
12 If others are partakers of this power over you, are we not even more? Nevertheless we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ.
13 Do ye not know that those who minister concerning holy things live of the things of the temple, and those who wait upon the altar are partakers with the altar?
14 Even so hath the Lord ordained that those who preach the Gospel should live from the Gospel.
15 But I have used none of these things; neither have I written, that these things should be so done unto me. For it would be better for me to die than that any man should make my glorying void.
16 For though I preach the Gospel, I have nothing to glory about, for necessity is laid upon me. Yea, woe is unto me if I preach not the Gospel!
17 For if I do this thing willingly, I have a reward; but if against my will, a dispensing of the Gospel is committed unto me.
18 What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.
19 For though I am free from all men, yet have I made myself servant unto all, that I might gain the more.
20 And unto the Jews I became as a Jew, that I might gain the Jews; to those who are under the law, as under the law, that I might gain those who are under the law;
21 to those who are outside the law, as outside the law (though not outside the law of God, but under the law of Christ), that I might gain those who are outside the law.
22 To the weak I became as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.
23 And this I do for the Gospel's sake, that I might be partaker thereof with you.
24 Know ye not that those who run in a race all run, but one receiveth the prize? So run, that ye may obtain it.
25 And every man that striveth for mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.
26 I therefore so run, but not with uncertainty; I so fight, but not as one that beateth the air.
27 But I keep control of my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER 10

1 Moreover, brethren, I would not have ye ignorant of how all of our fathers were under the cloud, and all passed through the sea,
2 and all were baptized unto Moses in the cloud and in the sea.
3 And all ate the same spiritual meat,
4 and all drank the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.
5 But with many of them God was not well pleased, for they were overthrown in the wilderness.
6 Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted.
7 Neither be ye idolaters, as were some of them; as it is written: “The people sat down to eat and drink, and rose up to play.”
8 Neither let us commit fornication, as some of them committed -- and three and twenty thousand fell in one day.
9 Neither let us tempt Christ, as some of them also tempted -- and were destroyed by serpents.
10 Neither should ye murmur, as some of them also murmured -- and were destroyed by the destroyer.
11 Now all these things happened unto them by way of example, and are written for our admonition, upon whom the ends of the world are come.
12 Therefore let him that thinketh he standeth, take heed lest he fall.
13 There hath no temptation taken hold of you but such as is common to man. But God is faithful; He will not suffer you to be tempted beyond that which ye are able to bear, but with the temptation will also make a way to escape, that ye may be able to bear it.
14 Therefore, my dearly beloved, flee from idolatry.
15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless: is it not the communion of the blood of Christ? The bread which we break: is it not the communion of the body of Christ?
17 For we, being many, are one bread and one body, for we are all partakers of that one Bread.
18 Behold Israel according to the flesh: are not those who eat of the sacrifices partakers of the altar?
19 What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything?
20 But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils.
21 Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord’s table and of the

table of devils.
22 Do we provoke the Lord to jealousy? Are we stronger than He?
23 All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things do not edify.
24 Let no man seek his own, but every man another's wellbeing.
25 Whatsoever is sold in the meat market, that eat, asking no question for conscience' sake;
26 for, "The earth is the Lord's, and the fullness thereof."
27 If any of those who do not believe bid you to a feast, and ye are disposed to go, whatsoever is set before you eat, asking no question for conscience' sake.
28 But if any man say unto you, "This is offered in sacrifice unto idols," then eat it not for his sake who showed it, and for conscience' sake; for, "The earth is the Lord's, and the fullness thereof."
29 I do not mean thine own conscience, but the other's. For why is my liberty judged by another man's conscience?
30 For if I by grace be a partaker, why is evil spoken of me for that for which I give thanks?
31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.
32 Give no offense, neither to the Jews, nor to the Gentiles, nor to the church of God,
33 even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER 11

1 Be ye followers of me, even as I also am of Christ.
2 Now I praise you, brethren, that ye remember me in all things and keep the ordinances as I have delivered them to you.
3 But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.
4 Every man who prayeth or prophesieth, having his head covered, dishonoreth his head.
5 But every woman who prayeth or prophesieth with her head uncovered dishonoreth her head, for that is one and the same as if she were shaven.
6 For if the woman be not covered, let her also be shorn. But if it be a shame for a woman to be shorn or shaven, let her be covered.
7 For a man indeed ought not to cover his head, inasmuch as he is the image and glory of God; but the woman is the glory of the man.
8 For the man is not of the woman, but the woman of the man.
9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.
11 Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord.
12 For as the woman is of the man, even so is the man also by the woman; but all things are of God.
13 Judge for yourselves: Is it comely that a woman should pray unto God uncovered?
14 Doth not even nature itself teach you that if a man have long hair, it is a shame unto him?
15 But if a woman have long hair, it is a glory to her, for her hair is given her for a covering.
16 But if any man seem to be contentious, we have no such custom, neither the churches of God.
17 Now in this I declare unto you that I praise you not: that ye come together not for the better, but for the worse.
18 For first of all, when ye come together in the church, I hear that there are divisions among you, and I partly believe it.
19 For there must be also heresies among you, that those who are approved may be made manifest among you.
20 When ye therefore come together into one place, this is not to eat the Lord's Supper.
21 For in eating, every one taketh his own supper ahead of another, and one is hungry and another is drunken.
22 What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those who have not? What shall I say to you? Shall I praise you in this? I praise you not!
23 For I have received from the Lord that which also I delivered unto you: that the Lord Jesus, the same night in which He was betrayed, took bread;
24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you: this do in remembrance of Me."
25 In the same manner also He took the cup when He had supped, saying, "This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me."
26 For as often as ye eat this bread and drink this cup, ye do show the Lord's death until He come.
27 Therefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.
28 But let a man examine himself, and then let him eat of that bread and drink of that cup.
29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
30 For this cause many are weak and sickly among you,

and many sleep.
31 For if we would judge ourselves, we should not be judged.
32 But when we are judged, we are chastened by the Lord, that we should not be condemned with the world.
33 Therefore, my brethren, when ye come together to eat, tarry one for another.
34 And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER 12

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.
2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
3 Therefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, except by the Holy Ghost.
4 Now there are diversities of gifts, but the same Spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God who worketh all in all.
7 But the manifestation of the Spirit is given to every man to profit thereby:
8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
9 to another faith by the same Spirit; to another the gifts of healing by the same Spirit;
10 to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.
11 But all of these that one and the selfsame Spirit worketh, apportioning to every man individually as He will.
12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.
13 For by one Spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we are bond or free, and have been all made to drink into one Spirit.
14 For the body is not one member, but many.
15 If the foot shall say, “Because I am not the hand, I am not of the body,” is it therefore not of the body?
16 And if the ear shall say, “Because I am not the eye, I am not of the body,” is it therefore not of the body?
17 If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?
18 But now hath God set the

members, every one of them, in the body as it hath pleased Him.
19 And if they were all one member, where would be the body?
20 But now there are many members, yet but one body.
21 And the eye cannot say unto the hand, “I have no need of thee”; nor again the head to the feet, “I have no need of you.”
22 Nay, much more those members of the body which seem to be more feeble are necessary.
23 And those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.
24 For our comely parts have no need, but God hath tempered the body together, having given more abundant honor to that part which lacked,
25 that there should be no schism in the body, but that the members should have the same care one for another.
26 And whenever one member suffer, all the members suffer with it; or when one member is honored, all the members rejoice with it.
27 Now ye are the body of Christ, and members in particular.
28 And God hath set some in the church: first apostles, secondarily prophets, thirdly teachers, after that miracle workers, then those with gifts of healing, helpers, administrators, and those with diversity of tongues.
29 Are all apostles? Are all prophets? Are all teachers? Areîall workers of miracles?
30 Have all the gifts of healing? Do all speak with tongues? Do all interpret?
31 But covet earnestly the best gifts, and yet show I unto you a more excellent way.

CHAPTER 13

1 Though I speak with the tongues of men and of angels, but have not charity, I am become as sounding brass or a tinkling cymbal.
2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, but have not charity, I am nothing.
3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not charity, it profiteth me nothing.
4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up;
5 doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
6 rejoiceth not in iniquity, but rejoiceth in the truth;
7 beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth. But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
9 For we know in part, and we prophesy in part.
10 But when that which is perfect is come, then that which is in part shall be done away.
11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.
12 For now we see through a glass, darkly, but then face to face. Now I know in part; but then shall I know, even as also I am known.
13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER 14

1 Follow after charity, and desire spiritual gifts, but rather so that ye may prophesy.
2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God, for no man understandeth him, however it may be that in the spirit he speaketh mysteries.
3 But he that prophesieth, speaketh unto men for edification and exhortation and comfort.
4 He that speaketh in an unknown tongue edifieth himself, but he that prophesieth edifieth the church.
5 I would that ye all spoke with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, unless he interpret, that the church may receive edifying.
6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I shall speak to you either by revelation or by knowledge, or by prophesying, or by doctrine?
7 And even things without life, making sounds, whether pipe or harp, unless they give a distinction in the sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who shall prepare himself for the battle?
9 So likewise you, unless ye utter by the tongue words easy to be understood, how shall it be known what is spoken, for ye shall be speaking into the air?
10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.
11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
12 Even so ye, inasmuch as ye are zealous to possess spiritual gifts, seek that ye may excel to the edifying of

the church.
13 Therefore let him that speaketh in an unknown tongue pray that he may interpret.
14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
15 What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.
16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say "Amen" at thy giving of thanks, seeing he understandeth not what thou sayest?
17 For thou verily givest thanks well, but the other is not edified.
18 I thank my God that I speak with tongues more than ye all.
19 Yet in the church I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.
20 Brethren, be not children in understanding. Nonetheless, in malice be ye children, but in understanding be men.
21 In the law it is written: "With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear Me," saith the Lord.
22 Therefore tongues are for a sign, not to those who believe, but to those who believe not; but prophesying serveth not those who believe not, but those who believe.
23 If therefore the whole church come together into one place and all speak with tongues, and there come in those who are unlearned or unbelievers, will they not say that ye are mad?
24 But if all prophesy, and there come in one that believeth not or is unlearned, he is convinced by all and is judged by all,
25 and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God and report that God is in you in truth.
26 How is it then, brethren? When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done for edification.
27 If any man speak in an unknown tongue, let it be by two or at the most by three, and then in turn, and let one interpret.
28 But if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God.
29 Let two or three prophets speak, and let the others judge.
30 If anything be revealed to another who sitteth by, let

theîfirst hold his peace.
31 For ye may all prophesy one by one, that all may learn and all may be comforted.
32 The spirits of the prophets are subject to the prophets,
33 for God is not the author of confusion, but of peace, as it is in all churches of the saints.
34 Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
35 And if they will learn any thing, let them ask their husbands at home, for it is a shame for women to speak in the church.
36 What? Did the Word of God come out from you? Or did it come unto you only?
37 If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
38 But if any man be ignorant, let him be ignorant.
39 Therefore, brethren, covet to prophesy, and forbid not to speak in tongues.
40 Let all things be done decently and in order.

CHAPTER 15

1 Moreover, brethren, I declare unto you the Gospel which I preached unto you, which you also have received, and wherein ye stand,
2 by which ye also are saved if ye keep in memory what I preached unto you-- unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received: how that Christ died for our sins according to the Scriptures,
4 and that He was buried, and that He arose again the third day according to the Scriptures,
5 and that He was seen by Cephas, then by the twelve,
6 and that He was seen by over five hundred brethren at once, of whom the greater part remain unto this present, but some have fallen asleep.
7 After that He was seen by James, then by all the apostles.
8 And last of all He was seen by me also, as by one born out of due time.
9 For I am the least of the apostles, not meet to be called an apostle, because I persecuted the church of God.
10 But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all -- yet not I, but the grace of God which was with me.
11 Therefore whether it were I or they, so we preach, and so ye believed.
12 Now if Christ is preached, that He rose from the dead, how say some among you that there is no resurrection of the dead?
13 But if there be no

resurrection of the dead, then is Christ not risen:
14 and if Christ be not risen, then our preaching is vain, and your faith is also vain.
15 Yea, and we are found to be false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up, if so it be that the dead rise not.
16 For if the dead rise not, then is Christ not raised;
17 and if Christ be not raised, your faith is vain; ye are yet in your sins.
18 Then also those who have fallen asleep in Christ have perished.
19 If in this life only we have hope in Christ, we are of all men most miserable.
20 But now Christ is risen from the dead, and become the firstfruits of those who slept.
21 For since by man came death, by Man came also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive;
23 but every man in his own order: Christ the firstfruits; afterward those who are Christ's at His coming.
24 Then cometh the end when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule, and all authority and power.
25 For He must reign until He hath put all enemies under His feet.
26 The last enemy that shall be destroyed is death,
27 for "He hath put all things under His feet." But when He saith "all things" are put under Him, it is manifest that He is excepted, who did put all things under Him.
28 And when all things shall be subdued unto Him, then shall the Son Himself also be subject unto Him who put all things under Him, that God may be all in all.
29 Else, what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?
30 And why stand we in jeopardy every hour?
31 I declare by my rejoicing in you which I have in Christ Jesus our Lord: I die daily.
32 If after the manner of men I have fought with beasts at Ephesus, what advantage is there to me, if the dead rise not? "Let us eat and drink, for tomorrow we die!"
33 Be not deceived: "Evil associations corrupt good manners."
34 Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.
35 But some man will say, "How are the dead raised up? And with what body do they come?"
36 Thou fool, that which thou sowest is not quickened, unless it die.
37 And that which thou sowest is not that body which

shall be, but bare grain, by chance of wheat or of some other grain.
38 But God giveth it a body as it hath pleased Him, and to every seed his own body.
39 All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
40 There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.
41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.
42 So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption.
43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.
44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 And so it is written: “The first man Adam was made a living soul.” The last Adam was made a quickening Spirit.
46 However that which is spiritual was not first, but that which is natural, and afterward that which is spiritual.
47 The first man is of the earth, earthy; the second Man is the Lord from Heaven.
48 As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.
51 Behold, I show you a mystery: We shall not all sleep; but we shall all be changed
52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and this mortal must put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.”
55 “O death, where is thy sting? O grave, where is thy victory?”
56 The sting of death is sin, and the strength of sin is the law.
57 But thanks be to God, who giveth us the victory through our Lord Jesus Christ!
58 Therefore, my beloved brethren, be ye steadfast,

unmovable, always abounding in the work of the Lord, for ye know that your labor is not in vain in the Lord.

CHAPTER 16

1 Now concerning the collection for the saints: As I have given orders to the churches of Galatia, even so do ye.
2 Upon the first day of the week, let every one of you lay aside in store as God hath prospered him, so that there need be no gatherings when I come.
3 And when I come, whomever ye shall approve by your letters I will send to bring your liberality unto Jerusalem.
4 And if it be meet that I go also, they shall go with me.
5 Now I will come unto you when I shall pass through Macedonia (for I am passing through Macedonia).
6 And it may be that I will abide, yea, and winter with you,that ye may send me on my journey whithersoever I go.
7 For I will not see you now on my way, but I trust to tarry a while with you, if the Lord permit.
8 But I will tarry at Ephesus until Pentecost.
9 For a great door, and effectual, has opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do.
11 Let no man therefore despise him, but conduct him forth in peace, that he may come unto me; for I look for him with the brethren.
12 Now concerning our brother Apollos: I greatly desired that he should come unto you with the brethren, but it was not at all his will to come at this time; but he will come when it shall be convenient.
13 Watch ye; stand fast in the faith; acquit yourselves like men; be strong.
14 Let all your things be done with charity.
15 I beseech you, brethren (ye know the household of Stephanas and that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints),
16 that ye submit yourselves unto such and to everyone that helpeth with us and laboreth.
17 I am glad about the coming of Stephanas and Fortunatus and Achaicus, for that which was lacking on your part they have supplied.
18 For they have refreshed my spirit and yours; therefore acknowledge ye those who are such.
19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
20 All the brethren greet

you. Greet ye one another with a holy kiss.
21 The salutation of me, Paul, with mine own hand.
22 If any man love not the Lord Jesus Christ, let him be anathema. Maranatha!
23 The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.